India will go on the path towards Fascism or not. Gandhism as a party-cry might easily lead in that direction. In a recent book on Fascism, M. N. Roy points out that the philosophical background of Fascism lies in a return to a "spiritual" philosophy akin to that of India. It would be tempting to enlarge on this, but one must not. There can be no doubt that there are elements in Hinduism which lend themselves to Fascist ideology; the rigid caste system, the suspicion of foreign culture, and an idealism which finds unity not in the equality of men, but in the realm of phantasy. Above al![5] the racial pride which the Aryans brought to India. Gandhi himself finds Communistic elements in Hinduism, but that might make the process more insidious! Gandhi dead might give an Indian Fascism its necessary "myth"! But such a tendency w[r]ould be faced with the communal problem, w[T]hich it could not obviously solve, and a minority which would not be crushed with the ease that Hitler crushed the Jew[r]s ^cf. Chapter Six).

Gandhi himself is not Fascist, though he believes in a kind of benevolent paternalism. One must repeat that he is both complex and inconsistent. One side of him belongs to the world of the Pope and Mr. Buchmann! There is the same emphasis on moral offences and neglect of social antagonisms; the belief in the changing of individuals as the effective means of transforming society.[1] There must be the change of heart which will convert exploiters into servants of the people and trustees. Again, he has affinities with the Dis-tributivism dear to the heart of the late G. K. Chesterton and he has the "Nonconformist conscience"! It would be interesting to compare Gandhi*s position to that of the Papal encyclicals on social questions. There is much similarity, I think.

[1] Though he is right in putting emphasis on the *quality* of those who would follow him*